

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

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NO. 11.

From Pipe on Sanctification.

WITNESS OF THE HOLY SPIRIT.

B. I have had some reasonings in my mind concerning the witness of the Spirit in sanctification: pray what is your view of it?

P. The witness of the Spirit in this state is much the same as that which followed your justification and adoption. He then bore witness with your spirit, that you were a child of God; and now, that you are purified and made entirely his. There is some difficulty in speaking on this subject, because it is better felt than expressed; yet something may be said of its *influence* and *effects*, though it cannot be fully explained.

Its *influence* is clearly expressed by St. John, where he says, "The anointing which ye have received of him *abideth* in you, and ye need not that any man teach you; but as the same anointing teacheth you *of all things*, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Where this is experienced, the testimony of our own mind is equally clear that the work is wrought, agreeing with the blessed Spirit of truth, that we are sincerely and fully given up to the Lord; or, as it is expressed by St. Paul, "Our rejoicing is this,—the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world."

The Spirit of Holiness is the great agent in the renovation of our nature. While in our carnal state, and without his gracious assistance, we cannot please God. We are none of his, but transgressors under condemnation: "for to be carnally-minded is death." We then are at enmity with him, and neither are, nor can be, subject to his holy law. Consequently, if we were not to receive assistance from above, we could never be saved, not having either desire or inclination towards it.

When the Lord in great compassion begins the work of our salvation, he first becomes a "swift witness" against our sins, reproofing us especially for our unbelief. In this "spirit of bondage to fear," we are constrained to renounce all our vain confidences, empty pretences to goodness, false and ill-founded hopes; and to lie at his feet as guilty, helpless criminals. Whatever alarms are excited in the soul, which manifestly tend to God, proceed from the Holy Ghost; who teaches us, by these rigorous measures, the absolute necessity of believing in the Lord Jesus for salvation. He glorifies him by taking of the *things* of his kingdom and showing them to us when we are thus humbled; and by this means fills our hearts with joy and gladness.

When this change takes place, and we are adopted into the family of God, then the Spirit of truth graciously witnesses to our adoption. "He beareth witness with our spirit that we are the children of God;" and, by imparting righteousness, peace, and joy to our souls, becomes the blessed *seal* of the precious promises of God, and an *earnest* of our everlasting inheritance.

But still there are "things that are reproofed" remaining in us, which must be removed: for it is not the Lord's usual method to renew us fully "in the spirit of our mind" immediately on our reconciliation with him; because, probably, we are not then sufficiently sensible of the nature or necessity of so great a benefit; and it is not his way to impart blessings till we feel our need of them. He soon, however, by his light, makes manifest the evil propensities of our nature, and points us to the most excellent manner of glorifying his holy name, by directing our hearts into his perfect love. "God is love; and he that dwelleth in love dwelleth in God, and God in him: herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."

St. Paul, writing to the Ephesians, says expressly, "And you hath he quickened who were dead in trespasses and sins;" and yet he exhorts them not only to avoid gross immoralities, but to put off also the "*old man*,"—the corrupt principles and deceitful desires of their hearts; and to "put on the *new man*, which after God is created in righteousness and true holiness," that they might be filled with the Spirit.

As the Holy Spirit thus convinces us of inbred sin, he also bears testimony to the purification of our souls, when it has taken place. "We," says the Apostle, "have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." (1. Cor. ii. 12.) Now, sanctification being one of these things, how shall it be known that we have received it, if the Spirit of wisdom do not reveal it to us; or, in other words, testify to the truth of what is wrought in our souls? St. John fully confirms this, when he says, "He that keepeth his command-

ments, dwelleth in God, and God in him; and hereby we *know* that he *abideth* in us, by the Spirit which he hath given us." Does not all this evidently prove how clear and express the testimony of the Spirit is to his own work in believers? For my part, I cannot see how such a change can take place, and such a union subsist between them and their living Head, without an inward testimony from above that they and their works are pleasing and acceptable to God.

B. Does this witness immediately follow the purification of the soul?

P. Sometimes it does, but not always. Where it does not, there ought to be a continual expectation till it be received. Where it is not given, the first trial or temptation which damps our joy will probably cause us to question the reality of what is actually wrought in our hearts; and, by throwing us into a state of unbelief, bring on a great indifferency to this instantaneous deliverance from inbred sin, and incline us to inactivity in the service of God, and to heart-back-sliding. It is the aim of Satan to cut off our expectation of greater attainments; and he strikes the deepest in times of discouragement.

To make this still plainer, I would speak of this witness as implying both *act* and *habit*. There are times in which the witness is so strong and clear as to afford the fullest assurance that believers are brought into this glorious liberty; and this is followed by an unusual overflowing of love, joy, and gratitude. Their souls sink into the lowest self-abasement; wonder at the wisdom and goodness of God; and long, as it were, for a thousand hearts and tongues, that they may devote them all to him. The feeling of their souls at such seasons cannot well be described. It is "a rejoicing with joy unspeakable and full of glory;" an assurance of their *adoption* and *heirship*; an *earnest* and foretaste of heaven; and a blessedness which no one knoweth, save he that receiveth it. This is what I would call the *act*, or *direct witness* of the Spirit.

The other is *habitual*, in such as are established, and is always attended with its proper *fruit*; though, from various causes, the witness itself is not always equally clear: it is, indeed, a continuation, in a *less degree*, of the act, or direct witness. Believers in this state are obliged to look for the fruit of holiness, as much as at the witness, for their satisfaction; because, as in many other instances, what is habitual, is not so striking as what is new and uncommon. Some, not attending to this, have, by giving way to unprofitable reasonings and distrust, so quenched or grieved the Holy Spirit, that he has, for a season, hid his face from them. By neglecting to believe in the reality of the work, and give glory to his name, they have brought darkness on their minds, and, by the loss they have sustained, proved the truth of this observation. I should be sorry for you ever to try such a painful experiment.

B. What advice would you give me on this subject ?

P. The best way for you is, by living much in the spirit of importunate prayer, to get the inner man renewed every day, through the power of God : this will bring much clearer testimonies from the Holy Spirit, and much greater happiness to your own mind. Never attempt to separate the witness of entire sanctification from the fruit of it ; that is, so live that you may always be possessed of both ; for God hath joined them together, and they should not be put asunder. The more obedient you are to your present light, the clearer will be the witness ; and the clearer the witness, the more you will be encouraged to proceed in the “ work of faith, the patience of hope, and the labor of love.”

Above all things, beware of doubting, now you have received the blessing. If you should not, depend upon it that you will be in danger of entering *into* temptation. On the other hand, when you are called to bear a public testimony for God, be not afraid or ashamed to declare what he has done for you ? and you will ever find that the more clearly you witness *for him*, the more clearly he will witness *in you*. Such an explicit confession will greatly increase your faith, prove a blessing to others, and promote the glory of your Almighty Saviour. Should you withhold your testimony, you will find it exceedingly difficult to retain the blessing ; for the Lord does not intend such a light to be hid under a bushel or under a bed ; either in the bustle of the world, or in entire exclusion from its concerns.

The *effects*, or fruits, of this salvation are said by the Apostle to be *love, joy, peace, long-suffering, goodness, faith, meekness, temperance* ; in a word, every Christian grace and temper, matured and evangelically perfected after the divine will. O blessed state ! may you and I abound therein, walking and living in the Spirit ; that his will may be done by us on earth, as it is by those in heaven !

Such are my views of this matter. This I conceive to be the manner of the Spirit's general working on the minds of believers. Some may be led in a way different from this ; for there are “ diversities of operations ;” yet all tend to one point,—*a meetness for heaven* ; for it is the same God that worketh *all in all*, after the counsel of his own will.

B. I hope to profit by what you have said. Still pray for me, that I may be “ kept from the paths of the destroyer,” and that I may be “ blameless and harmless, a son of God, without rebuke, shining as a light in the world.”

PLAIN DISCOURSES.—DISCOURSE II.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you fathers, because you have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John ii. 12—14.

There are few Christians who do not know that there are different attainments in the divine life. Some are strong, while others are weak in faith. Some have great illumination and abundant comfort, while others are comparatively poor in these enjoyments. Hence it is that some of the children of God are called babes in Christ, while others are spoken of as strong men. St. John has spoken of Christians under three classes; *little children, young men, and fathers*; and under these three classes we shall say all that is important to our subject at this time.

I. **LITTLE CHILDREN, OR BELOVED CHILDREN.** This appellation will suit those who were young in years, or who had been but recently called to the profession of the Gospel. The word also will express the affection and kind regards of the apostle towards them. Perhaps they were the fruit of his preaching and their conversion the answer to his prayers.

These little children had known the Father, or *had known God as the Father*, the merciful and bountiful provider for his creatures. There may be in this character of the Father, an allusion to the different dispensations of the Gospel, in which the Father is first and chiefly revealed. We first know God as the universal sovereign and law giver of his creatures; and we fear and tremble before him, knowing that he cannot look upon iniquity with approbation. We then know him as the Father of his children, taking care for them and exercising mercy towards them. But then, such is the glory of his perfections, that while we contemplate him, our fears often predominate over our hopes, and our souls are in perplexity and trouble. This class of Christians serve God with sincerity, but in the spirit of bondage and fear, not having received the spirit of adoption, by which we cry, "Abba, Father."

But though destitute of the spirit of adoption, and of that comfort and confidence which make the service of God a delight, their sins are forgiven for his name's sake. Such are little children in the Gospel sense of the word, and dying they would enter into rest. But God having provided better things, a better state for us, it is our duty to seek them.

II. **YOUNG MEN.** Three things are spoken of these.

1. *They are strong.* Youths in the prime of their spiritual life, *valiant soldiers*, fighting under the banner of Christ, who had confounded Satan in his wiles, and overcome him by the blood of the Lamb. The whole work of the Spirit had been strengthened in them. Their faith had taken root like a tree planted in a rich soil. Their hope had embraced the promises of future good, and they had exulted in the anticipation of eternal blessedness.

2. *The word of God abideth in them*, even that word which is a lamp to the feet and a light to their path—that word which is a counsellor and guide always near, yea it *abideth* in them. It is a law that converteth the soul. It is the sword

of the Spirit with which he puts to flight armies of aliens. It is a rich, vast promise which containeth all we need—grace here, and glory hereafter.

3. *Have overcome the wicked one.* The devil is here called the *wicked one*. He is also called, emphatically, the *accuser of the brethren*. He accuseth them of sins they have not committed, and tells them who are justified that they are not the children of God. But they have resisted, and also overcome this wicked one by receiving the witness of the Spirit testifying to their spirit that they are the children of God. Hence, they serve God with alacrity, bearing with patience the trials and afflictions of life.

III. FATHERS. These are described as having known him who is from the beginning—or those who had been converted at the very commencement of Christianity, and had seen the eternal Word manifested in the flesh. The apostle assumes that the progress of these in holiness had corresponded with the length of time they had been in the school of Christ, and the privileges and opportunities they had enjoyed there for growing in grace and in the knowledge of Christ. The virtues described in the foregoing classes, little children and young men, had been seen in the blossom, or in a crude state, are here found, full grown, and perfectly matured. They have the mind that was in Christ. They love God with all their heart, and their neighbor as themselves. And all “the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” &c., have ripened in their bosoms, and been carried out in their lives. They are the perfect Christians, in whom all the virtues of little children and young men, are found in the perfection required.

Here are three classes of Christians, with characters distinct, though not opposed to each other. Like a well tuned instrument of many strings, they emit different sounds for the spiritual ear, but all in perfect harmony.

We close these remarks with a few reflections.

1. Let none despise the day of small things. The babe in Christ has a character, though it be yet imperfect. As in the natural, so in a religious sense, we are babes before we can be men. We are born into the kingdom of Christ in an imperfect state, and grow up to the stature of a perfect man in Christ Jesus. We cannot deny them a real religious character without doing them the greatest injury. To deny them this, is not to induce them to run with patience the race set before them; but to put insuperable difficulties in their way. Will it be good for them to be thrown into perplexity and despondency? You make sad the minds of those whom God hath not made sad, and destroy the souls for whom Christ died. Rather take them by the hand and gently lead them, feeding both the sheep and the lambs, with the doctrines and instructions suited to their state. Thus you may lead them on to perfection.

2. Our text affords another proof of the doctrine of Christian Perfection. *Another proof did I say?* Yes, a whole class of witnesses, even all who bear with propriety the appellation of *fathers*. If what we have said of little children be correct,—if they are so called to mark them as imperfect Christians, then young men will be a class higher; and fathers, having been trained the longest in the school of Christ, will be found without spot, and blameless, and possessing an unimpeachable character. In a word, they will be found perfect Christians. This the ministers of the gospel should see, and labor to promote,—and their labor shall not be in vain in the Lord. Labor to bring the church to perfection, must be pleasing in the eyes of the

Lord, and, more than every thing else, will confound her enemies. Thus the way is open for them to go on unto perfection. But who will rouse them to a sense of their duty and privilege?

THE PERFECTING OF THE SAINTS THE GRAND OBJECT OF THE
GOSPEL MINISTRY.

The writer of the following short essay, has long had a desire to contribute something more efficient than has yet been done, to the internal beauty and prosperity of the church. That so few and feeble efforts are made by the church, and the ministers of the gospel, to raise the standard of Christian perfection, has long been a source of grief, but not of despair. He has long been convinced that the time would come when the cause of holiness would revive in our land, and he knows no reason why we should not look for the truth of that observation made by Mr. Charles Wesley to his brother John: "You will live to see instances of sanctification as frequent as those of justification."

There are two objects which the ministers of the gospel should always keep in view—the enlargement of the church, and the perfecting of the saints in holiness. At this time it appears that we ought to turn our attention more particularly to the internal state of the church, and endeavor to make her *all glorious within*. And we should do this the rather, because, when the work of holiness revives in the church, the work of God revives in all its branches.

We cannot look into the gospel without being convinced that it was the design of Jesus Christ, in coming into the world, to recover mankind out of the snare of the devil, and restore fully the image of God which he had lost in the fall. While many deny that man is a depraved creature by nature, and of course deny that he needs a change of heart, others, who admit that he needs a change, yet limit it to what was done in the first moment of conversion, and deny that it can be perfected in this life. Of course they have no sufficient motive to seek a perfect cleansing from all sin while in the body. Ministers and commentators, who ought to teach and enforce a different doctrine, have fallen into the same error, and the consequences are, the love of many waxes cold; many become lukewarm; many backslide; many irregularities prevail among Christians. Now the cure or preventive of all these evils is found in the sanctification of our nature.

This doctrine, then, should be preached and enforced on all Christians; and it is truly lamentable that those who cannot deny our obligation to be holy, should, nevertheless, put stumbling blocks in the way of the weak and the blind.

The importance of preaching and enforcing the doctrine of Christian perfection was never greater than at present. Notwithstanding all the great things our God has done for the Church within fifty years past, her light is only as the light of the moon; but this doctrine would soon increase it to the brightness of the sun, and make her terrible as an army with banners. This doctrine nearly every Methodist minister and member professes to believe. Here, then, a great part of their difficulties are already overcome. Here is a large body of Christians prepared for the work. Many of them would instantly rise and go forward, with proper encouragement

and assistance from their ministers. The great Shepherd of the sheep has repeatedly enjoined it upon his ministers, to *feed his sheep and lambs*. And to feed them is to instruct them in every thing necessary to be known, and to lead them into his ordinances, that they may be holy, as he is holy. The ministers of the gospel are workers together with God, in building up the church a holy temple to the Lord.

May the writer be permitted to suggest a few things to his brethren in the ministry?

1. Let every preacher make the work of sanctification a distinct, though not an exclusive object in his charge.

2. Let them preach this subject in all the societies.

3. Let them make it the subject of conversation with the members. By conversation they will learn what objections still lie in the way, and what particular instruction is needed.

4. Let them appoint days of fasting and prayer, when they think proper, beside those appointed by the Church, for the revival of this work; and when any are convinced of the necessity of sanctification, let them meet the preacher an hour, once a week, for conversation and prayer.

5. Let the preachers pay the same strict attention to every circumstance of this work, as they usually do to the work of conviction and conversion; looking out the seekers of it; following them with their exhortations and prayers; making them the subjects of prayer in a similar manner as they do those who are convinced of sin, and they will not labor in vain.

6. Let those preachers who enter upon this work, give their method, and the result of it, through the Christian Advocate and Journal, and other periodicals.

7. It is owing to our not pursuing this work regularly and systematically that we have no more success in it. It is not the occasional or incidental mention of sanctification, or now and then preaching upon the subject, that will accomplish the object; but the giving line upon line, and precept upon precept, here a little and there a little.

8. To conclude. Let us immediately enter upon this work, and pursue it with constancy and zeal; and it will soon be said to the church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" T. MERRITT.

P. S. The above was written rising of twenty years ago, but has not been published till now.

THE HOPE THAT PURIFIES.—The nature of this hope may be described as a delightful expectation of seeing Christ as he is. Whoso fixes his mind upon the *holy glory* of the great Redeemer, as an object of supreme attraction, will hope to *resemble* as well as *behold* him. The natural influence of this hope will be to purify. The man who cherishes it will strive to be clothed upon, with that glorious moral likeness. He will always be aspiring. Not satisfied with any degree of present attainment, his language naturally is, "I shall be satisfied, when I awake in thy likeness." Christian reader, is this your hope?

From the Oberlin Evangelist.

THE SPIRIT ENTERING INTO GLORY.

Long, long had he lingered on eternity's shore,
And waited for the last pang of life to be o'er.
Fain would he exchange his earthly abode,
For the mansions of glory—the city of God;
Though, e'en in the conflict of his dying strife,
His spirit drank sweetly at the fountain of life;
Yet he longed to depart, that he fully might prove
The richness and glory of pardoning love.

'Twas one Sabbath morn, just at dawning of day,
When the sweet voice of Jesus called him away.
"The day of redemption has opened on thee,
To-day thou shalt sup in my kingdom with me."
Delighted, enraptured, he hasted to go,
And scarce passed a thought on things here below;
Now he treads the dark valley—but he is not alone,
For a convoy of angels are leading him home;
And upward they guide him through regions of light,
Till the gates of Jerusalem burst on his sight.
All is brightness—all glory—a city of gold;
Its walls are of jasper—of lustre untold;
Its gates are of pearl—all is holy and pure;
Its beauty is fadeless—its bliss is secure.

All enraptured he gazes—then exclaims, "Can it be,
That these mansions of glory are open to me?
Can it be, that I, a vile worm of the earth,
Am an heir of this glory, of heavenly birth?"

His angel guards smile on the spirit thus blest,
And their looks speak a meaning by tongue ne'er expressed.
And now the bright portals are wide open thrown,
And ten thousand glad voices welcome him home.
And the high courts of heaven with sweet music ring,
And this is the song that those pure spirits sing:

"O welcome, thrice welcome to thy seat above,
Thou redeemed one of Jesus, thou child of his love;
Thy warfare is over, thy race is now run,
Thy foes are all vanquished, thy victory won."

Now Jesus accosts him: "Faithful servant, well done;
Come enter my joy, and sit down on my throne."

Then with bright golden harps they strike the sweet strain:

"All glory to Jesus, the Lamb that was slain;
For thou hast redeemed us, with thy precious blood,
And exalted us princes, and priests to our God."

The redeemed one of earth can but love and adore;
This is heaven. He can ask—he can wish for no more.

For the Guide to Christian Perfection.

MR. EDITOR,—Permit me to give your readers a short article on the subject of Christian Holiness ; a subject which ought to characterize every religious periodical issued from the bosom of the Methodist Church. And as your little monthly sheet is designed especially for the advancement of the Church in holiness, I hope it will be well seasoned with doctrinal, experimental and practical articles on this subject. The term holiness is an equivocal term, applying to God, to angels, and to pious men. Christian holiness does not consist in being absolutely holy. Absolute perfection belongs alone to God the Father, Son, and Spirit, who is infinitely holy above all creatures, and is called, by way of distinction, “The Holy One.” But fallen men may become holy in an accommodated or evangelical sense, by partaking of the divine nature, whereby the soul is created after God in righteousness and true holiness. There is a perfection in nature—in the animal, vegetable, and mineral kingdoms ; for we say of the various species of animals they are perfect in their kind ; and so they are ; and so we may say of the different kinds of vegetation and minerals. Is there a perfection then in nature in all the diversity of God’s creation, and not in Christianity ? Is there not a perfection, too, in Christian holiness, to which men may attain in this life ? Yes, verily, it is the privilege and duty of men to be holy here—even in this life—but all the holiness, which men do or shall enjoy in this world, or in eternity, is derived from God’s holiness, and may be obtained by faith. This perfection in holiness, according to Scripture, not only consists in an entire self-dedication, or setting apart, of soul and body, and all that we have and are to God, and his service ; but in saving us from the guilt, power and in-being of sin—in cleansing us from all unholy passions, desires, appetites and tempers—also, in the fullness of God’s love shed abroad in the heart by the Holy Ghost, which is given unto us. This is what we understand by experimental, Christian holiness or perfection, sometimes called sanctification, and perfect love. This is the doctrine every where taught in the scriptures of truth ; an experimental and practical knowledge of which we must possess, or we cannot enter into the kingdom of God.

The inquiry then arises, How shall we obtain this inestimable blessing ? Answer, We must seek for it—we must feel conviction for it. Can we convict ourselves ? No ! the Spirit must impress the necessity of this great blessing upon our hearts. Shall I then be to blame if God does not convict me of its necessity ? No ! But has not God already convinced you of its importance ? Let me here inquire into the state of your feelings. Do you not, or have you not

felt the remains of imbred corruption in your heart? The rising of anger, pride, envy and malice? Do not unbelief, impatience and fretfulness, sometimes trouble you? Do not passion and appetite, occasionally, war with enlightened conscience and judgment? If these enemies are not all slain, the spirit will discover them unto us. A sense of them remaining in the heart, with a desire to be rid of them, is conviction for holiness. O how destroying are those inward enemies to vital holiness. Conviction for holiness in the hearts of those who are justified by faith, does not rise from a sense of guilt, but from a sense of remaining imbred corruption in the heart; being conscious, that while these roots of bitterness are springing up in our hearts, we cannot glorify God as we ought. An enlightened view of the remains of imbred sin often produces deep conviction, and not unfrequently agony of mind. But what kind of conviction is necessary for us to have in order to seek the great blessing of sanctification successfully? We must first feel that we are at a great moral distance from God; for truly we are, if the body and roots of sin are not destroyed. If not in our words and actions, we are in our thoughts and feelings.

Secondly, We should earnestly desire holiness, if we expect to obtain it. Many Christians realize that they possess the remains of corruption, but have no particular desire to get rid of it. They believe in its reality, but not in its immediate necessity. But the Psalmist says, *My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.*

Thirdly, It is not enough to earnestly desire this blessing, but we must resolve to seek it, if we ever expect to have it. Many have even desired and longed after it at times, but have not found it, because they would not come to a resolution to seek it with their whole hearts. There is no progressing towards this blessing until there is decision of mind by the grace of God to seek it. Says the Psalmist again, *Early will I seek thee.* Here the Psalmist resolved early to seek his God.

But again, we must put our resolutions into practice. Not a few have even resolved to seek for the blessing of entire sanctification, and gone back; they have not carried out their resolutions; they have come to the cross and looked at it, until it was magnified into a mountain, then fearing, fled from it and lost the blessing. Some have resolved and sought, but found not, because they have sought it by works and not by faith; and thus stumbled at the stumbling stone. One class of professors have imagined the blessing to be what it is not; therefore, they think they cannot obtain it. Another class have felt its necessity, but while waiting to make themselves better, have lost sight of the mark. This we cannot do; if we tarry till we are better, we shall never come at all. Then let us venture as we are,

by simply relying on Christ by faith in his blood. But, says one, I am so sinful and unfaithful, that Christ cannot save me. But Christ came to save sinners, therefore you are a proper subject for salvation. Inly believe, and ye shall receive the thing ye ask for: for Christ is a greater Saviour than you are a sinner. But I am so unworthy, Christ will not save me. Truly you are unworthy, but Christ is worthy; for he died for you. Then come with all your unworthiness. But I must feel more conviction, before I can come to Christ for full salvation. Conviction cannot save you. You must embrace him by faith; by taking God at his word; by relying firmly and steadily on the promises relating to holiness, believing that he is not only able, willing, and ready, but that he does perform the great work, while you are asking and relying on his mercy for it, and you shall have it. Your sins would all vanish, were it not for your unbelief. Your holding back fastens unbelief to your heart, but the simple exercise of your faith will nail it to the cross. Surrender, then, the last idol; yield up your heart to God without any reserve, and lie passive at his feet with a humble trust in his merits, and then will the winds cease, and a great calm will ensue. You will then learn the truth of the scripture: if you ask for bread, Christ will not give you a stone; neither if you ask for fish, will he give you a scorpion: but he will give you the very thing you ask for. Christ says that for whatsoever things ye shall ask when ye pray, believe that ye receive them, and ye shall have them. May the God of heaven enable us all to ask for perfection in holiness, that it may be given; so to seek that we may find; and so to knock that the door of salvation may be opened unto us.

HORACE MOULTON.

From the Oberlin Evangelist.

EXTRACTS OF LETTERS FROM A CLERGYMAN TO HIS WIFE. No. 6.

MY DEAR—I trust that yesterday (Sabbath) was a day of rich blessings to your soul. Are you realizing more and more of the *indwellings of the triune God*? Is this daily becoming more and more of a *reality* to you?

I have been reading with much interest the 14th chapter of the gospel by John—particularly from the 18th verse to the close. Please turn to it, and you will see that Christ, after hinting in the 19th verse that he should continue to be seen by his disciples after he was removed from the world, declares plainly in the 21st verse that he will *manifest* himself unto those that keep his commandments. This excites the astonishment of “Judas (not Iscariot)” and he inquires,

“Lord, how is it” (how can it be) “that thou wilt manifest thyself unto us, and not unto the world?” Then observe how kindly and fully the blessed Saviour, in the 23d verse, explains the mystery to the anxious disciple.

“If any one love me, he will keep my words, and my Father will love him, and we will come unto him and *take up our abode with him.*” O, what a promise is this! And there can be no deception about it, for it is from the lips of Christ himself. It would seem as if nothing could be added to heighten the effect of this charming promise; but hearken to the announcement which follows in the 26th verse: “But the Comforter, which is the Holy Ghost, whom the Father will send in *my name*, he shall teach you *all things*, and bring all things to your remembrance whatsoever I have spoken unto you.” Observe, the Holy Ghost was to be sent in the *name* of Christ—as it were in the *place* or *stead* of Christ—to be to the disciples *all* that Christ had been. Now is this the actual meaning of this promise? If so, *what a truth!* Christ has gone, but *ANOTHER* has come—one who does *all* for us that Christ would or could do if he were still on earth.

O, if the Saviour had gone—taken his flight to his own heaven—and left no substitute behind—I had almost said it would have been worse than though he had never come. It would have been as if the great orb of day, after he had dawned for the first time upon the earth, and rolled up to mid-heaven, scattering darkness and pouring a flood of light over mountain and valley—had suddenly set in night, never more to rise. But the *Comforter* came, and who can utter the full meaning of that word, and who can portray the blessings of his coming? Nor is this all! Is *Christ* doing no more? After giving such a Comforter, does he dismiss all personal concern in the work of redemption. Look a little farther down to verse 28th: “If ye loved me, ye would rejoice because I said I go unto the Father; for my Father is greater than I.” What does this mean? It is as though he had said, “Ye ought to rejoice because I am going to the Father, for my Father is greater than I. In my office relation, I am merely a mediator. He is the Sovereign, and now I go to *intercede* with him for you; I go to be your constant Advocate at the court of Heaven, where I can accomplish for you more than I can by remaining with you. Ye ought to rejoice at this.” Yes truly—for this is the best of all. Just see what a wonderful and admirable arrangement has been made for our sanctification, preservation, and final redemption. The Holy Ghost is sent down to take the charge of us, and to “teach us all things,” while Christ, our crucified Friend, has gone to stand before the Father, with his wounded side and his pierced hands and feet, to intercede for us! And hark! from the right hand of the Father, from the midst of the excellent glory, He

sends down the proclamation, "If any man sin, he hath an Advocate with the Father, Christ Jesus the Righteous." Amazing plan! infinite mercy! matchless grace! If such is the divine scheme, devised for our recovery from sin, shall we ever doubt the power of God to keep us? Think of the scheme again. A divine Comforter with us—a divine yet humble Advocate with the Father—a fountain of blood on the one hand, a "fountain of living waters" on the other, and an ocean of love all around! Who will famish with thirst, when he may drink abundantly? Who will shrink into the littleness of self, when he may float for ever on the boundless ocean of love?

For the Guide to Christian Perfection.

MOTIVES TO SEEK PERFECTION.

MR. EDITOR.—With your permission, I will lay before your readers some of the motives which should influence them to seek the entire sanctification of their moral natures. The Guide has done a great amount of good already, by bringing this subject distinctly and fully before the Church, and holding it there; and you have my best wishes for the success of your labors, now in the evening of your life.

The experience of entire sanctification is to every understanding believer, a subject of great importance; and the better it is understood, the better shall we be prepared to appreciate it, and to seek after it.

But here I would premise, that this state is not to be sought so much from the fear of going to hell without it, as from a sense of duty to that gracious Being who has made provision for it in the gospel, and who, of course, has made it our duty to seek for it.

Nor is it necessary to seek this blessing under the impression that it is a greater blessing than justification. Both are unspeakably great and precious blessings. In justification, our sins are pardoned, and our relation to God changed; so that from being enemies, we become children and friends of God. At the time of our justification, a change is commenced in the moral dispositions and affections of our nature. In sanctification, that change is perfected.

Let the Christian seek entire sanctification for the glory of God, and the honor of his divine Master. Such a motive is pleasing to God, and elevates his own soul. The glory of God is the highest motive that can influence an intelligent creature. Never can you glorify God as when you are cleansed from all sin, and have the presence and the prevalence of all holiness.

It is your high and exalted privilege, a privilege given you by

God through the Son of his love, that you should be holy in all manner of conversation and godliness, yea, and be *filled with all the fulness of God*.

To be holy is your duty as a responsible member before God. God requires it of you. He says, "Be ye holy, for I am holy."

Holiness will greatly promote your own happiness; and you have a right to seek for happiness as connected with holiness; just as you may avoid misery when it is connected with sin.

The spirit of holiness dwelling richly in you, will greatly promote your activity and usefulness, both in the church and in the world. This will be taking to yourself the whole armor of righteousness on the right hand and on the left; with which you shall add to your strength, and obtain new victories over the world and the devil, even after the flesh (corrupt nature) is all purged out of your heart.

Finally, Christian reader, this doctrine is the salt of the church. It both *cures* and *prevents* evils. If ever there was a call for a revival of the work of holiness in the church, it is at the present time. This will harmonize the views and feelings of God's people; it will edify and enlarge the church; and, in particular, it will tend greatly to extend that blessed work of sanctification which has of late so happily commenced in several evangelical denominations.

A. D. S.

For the Guide to Christian Perfection.

MR. EDITOR.—I have taken an early and deep interest in your "Guide to Christian Perfection." I hope it will be sustained—ably sustained, and do much good. For a while past, I have felt it my duty to write something for it, hoping thereby to interest and profit at least some of its readers.

I love the doctrine of sanctification—entire sanctification in this life. It is amply interesting and delightful, as well as important and necessary.

Notwithstanding its excellencies and importance, there are a great many persons, and some professing Christians, who doubt or deny its attainableness in this life. Perhaps some of this class read your "Guide;" if so, permit me to say a few words to them.

Do you not believe a man must be sanctified in *this* life, in order for a reception into heaven? But *when* is a man to be sanctified? Just as his soul is leaving the body; or at any time when he will seek for it? You say the former; but pray tell us why. Is not God as able and as willing to sanctify us now as at any future time? Or does sanctification suppose and imply a state of purity and holiness

inconsistent with a state of trial and temptation? We think not. What is sanctification? Let us understand the term. It is nothing more, and certainly nothing less, than loving God with all the heart, soul, mind, and strength; and our neighbors as ourselves. And cannot a man do this? Certainly he can, for God commands him to; and he could not command what is impossible.

The fact is, you associate with sanctification so much that does not belong to it, as to make its attainment difficult and impossible. Take the Bible, not human reason for your guide, and let its commands, provisions, promises and examples in relation to this subject, elevate the standard of Christian perfection to its proper height.

There is another class of persons, who, though they believe in the doctrine as scriptural, important and attainable, make no persevering effort to attain to it. There are thousands of this class, in our church and in others. Some of them have much and deep convictions on the subject. At times, God takes off the veil from their hearts, and shows them the pride, anger, self-will, &c. that lurks within. They then resolve to seek for a clean heart; mourn over their inbred corruptions, and inquire how they may attain to that most desirable state. But alas! how many of them, after seeking awhile, become discouraged, and give it up, until God again calls up their attention. Others have but little conviction, and make but feeble, if any, efforts in relation to it. They have erroneous and confused ideas respecting its nature, its extent, and the means of its attainment; consequently they neglect it altogether. O, how many hundreds and thousands live without the blessing of sanctification, when they ought and might be sanctified. Some of them are ministers of the Gospel. Their influence and efforts are moulding the characters and directing the steps of immortal souls. What is more necessary than that they should love God with *all* their hearts; be holy inwardly and outwardly, and stand clear in the blessing of entire sanctification? They are bound to preach this doctrine, but how can they do it as they ought, unless they enjoy it themselves?

O, the importance of a *holy and sanctified* ministry. Eternity alone will disclose its importance.

Think, my brethren, what depends upon us. The eyes of hundreds are fixed upon us, watching what we do, and how we do it. Their salvation, in a certain sense, is in our hands. Our knowledge, experience and practice may be the hinge on which will turn their everlasting destiny. O solemn thought! O fearful responsibility! If we are cold and dead in the pulpit, inconsistent in our lives, and deficient in our experience, we shall communicate the same spirit to others, and be held responsible for the consequences. We ought, therefore, to be holy and devoted; humble and faithful. We ought to seek, attain, and then *live* the blessing of sanctification. Then

would our examples shed a light upon the darkness of the world, and bring many to a knowledge of the truth. As *private* members of the church, also, it is important we should be sanctified; should experience, enjoy, and live the blessing. How much easier it would be to overcome the wicked one; and doing our duty, it would prevent the most, if not all, of those "ups and downs" that we so often have; it would give constancy and regularity to our enjoyments; stability to our religious purposes? and efficiency and success to our Christian efforts. What an influence there is in a holy life. It operates secretly, powerfully and extensively. O then, my Christian friends, wake up. Inquire after your high, blood-bought privileges. Seek for that great, good, and best of all blessings—*entire sanctification*; and seek till you find it. Be not discouraged. As for *you*, the Lord *designs* to give it to you. Only seek, pray, live and believe for it, and it is yours. O——.

The following communication exhibits some of the delicious fruits of holiness. It was written a few months since in a lady's Album, in this city, by a member of the Illinois Conference, who is a Missionary among the Indians. Br. Copway is himself the son of an Indian Chief.

As I roamed on the wild waste—in the dark woods—far from the ways of God—unconscious of my end, and to what purpose I lived on earth—my bow I loved—the war spear I had was my delight—and the tomahawk I skillfully wield—a native of the woods, a wild untutored boy—among the wolves I made my bed—while on my native hills I hunted the game, over the northern streams.

I heard a voice—I saw a man—a lamp in his hand—borne by the wings of love—amazed, I looked. Beauty was his form—his eyes spoke—that it was a Friend. O! it was the messenger of Peace—on me he gazed—on me—he came and bade me eat. O! it was sweet to my taste—religion. Soon my blanket fell, my bow was gone, arrows lost, spear broke, and buried the tomahawk.

He clothe me, he gave me sword, shield, breastplate and arrow for the war. He gave me lastly wings of love and bade me go—fly—where? where human feet have trod the soil—tell of the true God—tell them of Christ's life, death, resurrection and ascension—tell of the great feast for "all nations." From my native home I flew to the wild waste of the west—blow—blow the jubilee—as I told of free and full salvation. Hail—hail echoed in the woods—glory to God—poor Indians are on the wing—revenge, war is ceasing. Pray—O pray for me—for I want to live and die a poor wandering missionary, that I may at last receive a crown of unfading glory at the right hand of God.

GEORGE COPWAY, *alias* KAH-KE-KA-KAH-BOWK.

For the Guide to Christian Perfection.

DEAR BROTHER.—A year or two since, I requested a pious sister to give me some account of her Christian experience. This request has been complied with. I now have several communications upon this subject on hand; and I propose to select such portions as have a direct bearing upon the subject of holiness, and forward them to you for publication in your excellent Guide, should they be judged suitable for your columns.

H. B. SKINNER.

East Cambridge, April 21, 1840.

I now began to reflect upon the *duties* and *privileges* of the Christian. I saw that the "commandment was exceeding broad;" that it required holiness, both in the "inner, and in the outer man."

About three months after I obtained the forgiveness of my sins, I resolved in earnest to seek for the blessing of holiness. I first endeavored to obtain a suitable conviction of inbred sin. I soon found that I had not been saved from pride and unbelief, though I do not remember that I have felt the risings of anger, from the time of my conversion. I was not at that time so fully convinced of the evils of my heart as I have been since; yet I sought for the blessing; I wept, and prayed; and after a severe struggle, was enabled to lay hold upon the promise, "Faithful is he that hath called you, who also will do it."

Here memory fails to retrace, and but for the help of some writings, written about that time, I should not be able to proceed; and even now, with all my available helps, I shall never be able to do justice to my feelings. I felt to sink into nothing before the Lord, whilst he was my *all* and in *all*. My whole soul seemed filled with love to *God* and *man*. I could feel

"The sacred waters gently roll,
And full salvation flow."

I walked in the "light, and the blood of Jesus Christ cleansed me from all sin." My poor sinful heart had been washed in the crimson tide, and thus saved from its moral taint.

But I was very soon brought into condemnation, by refusing to bear my cross in a public meeting. I felt that by so doing, I had grieved the Holy Spirit. Now I saw clearly, that the way of holiness was a straight and narrow way; that it admitted of no deviation from the path of duty. I, however, tasted the word of the Lord to be sweet: "If any man sin, we have an *Advocate* with the Father;" but my great besetment was an unwillingness to bear the cross; and on this rock I made shipwreck. My confidence was gone, and I again lived

beneath my privilege. But *O the wretchedness of my heart* ; I will not attempt to describe it. I could only say,

“ Here I repent and sin again ;
Now I revive, and now am slain :
Slain with the same unhappy dart,
Which O, too often, wounds my heart.”

I still felt the need of holiness, but did not believe for it. My confidence was gone.

The next year following, we were favored with a visit from a young brother in the ministry, who enjoyed this priceless treasure. His *prayers, exhortations and sermons* were truly of a melting character. At the age of fifteen he experienced religion, and soon after obtained the blessing of holiness.

I now gathered fresh courage, and once more resolved to ask the Lord for a pure heart. In a short time I gained my lost evidence of a sanctified state. For months I walked continually in the “light of his countenance,” and could say, “I live, but nevertheless not I, but Christ liveth in me ; and the life I now live, I live by faith on the Son of God.” My closet duties were sweet ; the class and prayer meetings were “seasons of refreshing ;” and the duties of religion, I prized and relished. I loved to dwell upon redemption’s theme. *Holiness* was my constant motto ; in a word, my life was as an earthly heaven.

“ Butter and honey I did eat,
And lifted up on high ;
I saw the world beneath my feet,
And rode upon the sky.”

Yours affectionately,

D. BARKER.

EXTRACTS

From the Journal of J. B. Taylor, while in College.

[His experience and holy living is an example worthy the imitation of every student, and every Christian.—ED.]

“ July 6. Had a sweet, melting, exulting season at the hour of evening prayer. My soul leaned on Jesus, and breathed forth its tender ejaculations : ‘ O Jesus—Jesus—sweet, loving Jesus.’ I longed evermore to sit at his feet.

“ In view of our evening meeting, I committed all into his hands, where I left myself, and felt that, let God do with me as he would,

even if he sent me to hell, I would not get out of his hands. It was so good to be at his disposal. Had a solemn meeting. Brother T. attended with me. About thirty young ladies present.

"Heard the other day that my dear friend L. P. had entertained a hope, and is now a professed follower of Christ. For him, as for no one else, have I prayed. Many an agonizing struggle have I had before my God on his account—some of which have been recorded. Wrote him a letter.

"July 8. Sunday. Yesterday received intelligence from my brother K. of the dangerous illness of my dear sister M. To-day a letter from my sister E. conveys similar intelligence. Probably ere this she is a disembodied spirit. Well—my soul says, *well*. For, in view of this providence, I have been sweetly refreshed by the assurance that God omnipotent, and a God who is infinitely wise and benevolent, reigns. This to me is enough. I melted at the thought into tenderness of love, and with the sweetest confidence placed my all on God. I could commend my sister to God—her companion and little one. So, too, of my parents, and brothers, and other sisters. I do not feel afflicted, but I rejoice that God reigns without a rival. I would not for a universe take either myself or my friends out of the hands of God. To die in Christ I believe to be great gain. For myself, I have longed to die. Even to-night, I wished to die, that I might see Jesus, whom, having not seen, I love. I desired to be introduced to angels—seraphim and cherubim—principalities and powers—orders of beings of whom we know but little; and then to see all the saints. I was willing to let my body go into the grave. And the thought of a HEAVEN OF HOLINESS, is my solace. The thought of Jesus, as 'the resurrection and the life,' went to my inmost powers, and sweetly and meltingly comforted me. I believed in him as my risen Saviour, and that I should also rise, having a glorious body like his own. Amen, and amen.

"July 13. This has been a day of fasting. To me, at the evening offering, it was a season of *feasting*; for my soul fed on bread from heaven. My soul reposed itself, and wished to lie at Jesus' feet. I felt unusual unworthiness before God. Yet I could tell Jesus that my soul hung upon him. My soul seemed to clasp him in the arms of love. I asked for a broken heart, and a broken heart was given to me. I asked for a contrite spirit, it was directly given me. O how my soul longed to drink in the Holy Ghost. A flame was kindled. My great desire was to be like Christ. In view of speaking to my fellow-men, I longed for a heart like Christ's, to weep over them, and to have my bowels melt with love. I think I could appeal to God, and say, what is there that would induce me to labor for souls, but the prospect of glorifying thy great name. I felt a jealousy for the name of God, and wished honor to come to it. I felt, too,

much like a little child, before my heavenly Father. Abstinence to-day has wrought good to the inner man. Had some touches of his love in a grove of woods, whither I resorted early this afternoon.

"July 18. Had good news from afar. Brother T., who came from Princeton, has seen some of my friends there, and in the neighborhood. The little band which I so often met at Mrs. —, are on their advance heaven-ward. It seems that Miss Sarah W. died in triumph, singing, 'O may I worthy prove,' &c. My dear friend Mrs. L. too, has gone. The associations connected with days past, and the review which brother T.'s conversation awoke, led me to a precious and exceedingly happy season before my God. My soul melted with grateful acknowledgment for God's goodness towards me, and to them. Was greatly humbled and prostrate before God, and was glad. Walked out into a retired spot, and paced the ground. My heart-breathings were after God, the living God. 'Sweet, loving Jesus,' sounded from my lips, while I meltingly contemplated my dearest Lord. I longed to go and be with him. Angels were very dear to my heart. I felt a love for the dear and holy spirits. Sin appeared *exceedingly odious*. Afterwards, had a pleasant season below stairs, in urging one and another to a holy life. Happy, happy, happy in God. Praise, praise, praise the God of my salvation!"

For the Guide to Christian Perfection.

THE CRY.

Wouldst thou be cleansed from every taint
Of grievous and defiling sin?
And is it truly thy complaint
That vileness lurks within?

And do thy heartstrings wail thy wo?
And pants thy spirit to be free?
And do outbreathings hourly go
For perfect purity?

Alone, alone, and passion tost—
Though rescued from destruction's brink—
Still on the seas where souls are lost,
And fearing thou shalt sink,

Spake to thy sins the Voice that charmed
Judea's waters once to rest—
And is not *all* the tempest calmed
To silence in thy breast?

Hear! for 'tis easy to the heart
That meekly sits, of Christ to learn;—
Words, that to darkness light impart,
In such shall clearly burn.

“Below thy raging sins sink down,”
Nor heed their stormy strife above;
Thou shalt not meet a Saviour's frown
Within his arms of love.

Down, down in dust!—the only place
For lips that press despair's full cup;—
Thence the strong arm of sovereign grace
Shall quickly raise thee up.

Humility, at Jesus' feet,
In wondrous beauty stands confest;—
Take by thy Lord the lowest seat,
A weeping, welcome guest.

'Twas on the mount the *pilgrim grew
A boastful man, and proud and vain,—
But in the vale he had sin's view,
And was a child again.

Trust Him who *saves*, to *cleanse* thy soul;
To limit boundless love beware!
Grace that begins, completes the whole;
To prove it be thy care.

“For holiness!” goes up the cry?
'Twas mine, is mine, and still shall be;—
Yet when I'm humble Christ is nigh,
And blessed purity.

WILLIAM B. TAPPAN.

For the Guide to Christian Perfection.

BROTHER MERRITT,—I noticed something in the closing article of No. 2, like this. “I fear there are fewer instances of sanctification now than formerly.” I said in my heart, not so. I think the number is increasing. I will tell you a little of what the Lord is doing on this (Canaan, N. H.) Circuit. And though this land of Canaan may not

* Pilgrim's Progress.

flow literally with milk and honey, I will assure you there is some good fruit. And first I will tell you some of the dealings of God with me. After living in a justified state twenty-three years, or (I might say) in unbelief, I went with my companion to the Bristol Camp Meeting. I felt a desire that I might be made holy; but so strong were my habits of unbelief, that I hardly dared ever to expect such a blessing. We went on to the ground, and found that the meeting had commenced in the spirit. Almost every prayer seemed to be, "O Lord, cleanse my heart; make me holy;" and I felt a desire to be made clean by the blood of Christ, as I frequently had for years. On Wednesday, a thought came into mind like this. Now the Lord never would beget in me an anxious desire for this blessing, if he was not willing I should have it. He is willing. I will come and claim it. The next morning we met together in the tent for a prayer meeting, and a request was made by a good brother, that those who felt particularly anxious for the blessing of sanctification, might manifest it, and they should be made special subjects of prayer. I arose, with a number of others, told them I desired this blessing, that I believed God was willing I should have it, and felt that I was unprepared to be useful without it. We knelt down, and while prayer was offered up, God gave me power to lay hold of that faith which enabled me to say from the heart, "Lord, I can believe; Lord, I will believe; Lord, I do believe." The blood of Christ does cleanse; it cleanses now, this moment. I felt that my heart was purified and made clean. But still I waited for the fulfilment of this promise: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I was not filled. A sermon was about to be preached, and I sat in silence; but soon I was filled with glory and with God. When the sermon was concluded, I arose and said, "I feel that I love the Lord with all my heart. I have not a doubt of it. I know it is so; for I feel the direct witness of the Spirit." O, thought I, what a blessed tent's company we have. Six or seven had received the blessing of perfect love; others were groaning for full redemption, and two others had received the witness of the Spirit the week before, at Norwich. After I came home, I felt a great anxiety that my brethren in class might be sanctified; but felt a spirit of prayer more especially for our class leader. After I had prayed about five weeks, the Lord showed me it should be according to my request. Early in the morning, before I arose from my bed, I felt this promise was applied to my heart: "Ask what you will, and it shall be done." I said, "Lord, I ask the full salvation of our class leader." I felt that God was pleased with this request. I said, "Lord, it must be so; it shall be so. Thou hast promised it; and I hold thee at thy word." This brother has since told me that he never really felt in earnest to be sanctified wholly, till that morning

of which I speak. He is still thirsting for all the fulness of God. Brethren, this good spirit is working like leaven; and new witnesses are testifying that the blood of Christ cleanseth from all sin. Many are hungering and thirsting after righteousness. I pray that the church may be purified.

C. HEATH.

Canaan, N. H.

THE PURE IN HEART SEE GOD IN ALL THINGS.

The pure in heart see all things full of God. They see him in the firmament of heaven, in the moon walking in brightness, in the sun when he rejoiceth as a giant to run his course. They see him making the clouds his chariots, and walking upon the wings of the wind. They see him preparing rain for the earth, and blessing the increase of it; giving grass for the cattle, and green herb for the use of man. They see the Creator of all, wisely governing all, and upholding all things by the word of his power. O Lord, our Governor! How excellent is thy name in all the world!

In all his providences relating to themselves, to their souls or bodies, the pure in heart do more particularly see God. They see his hand ever over them for good; giving them all things in weight and measure, numbering the hairs of their head, making a hedge round about them and all that they have, and disposing all the circumstances of their life, according to the depth both of his wisdom and mercy.

But in a more especial manner, they see God in his ordinances. Whether they appear in the great congregation, to pay him the honor due unto his name, and worship him in the beauty of holiness; or enter into their closets, and there pour out their souls before their Father which is in secret; whether they search the oracles of God, or hear the ambassadors of Christ proclaiming glad tidings of salvation; or by eating of that bread, and drinking of that cup, "show forth his death till he come" in the clouds of heaven: in all these his appointed ways, they find such a near approach as cannot be expressed. They see him, as it were, face to face; and "talk with him as a man talketh with his friend;" a fit preparation for those mansions above, wherein they shall see him as he is.—WESLEY.